





A young man, while skating on the Mill Pond at Charlestown, Mass., Monday fell, striking upon the back part of his head, and expired instantly.

It will be remembered that the persecution of the Missionaries by the slave holders, in the British West Indies, was just previous to the act of emancipation by the British Parliament.

And the relation between the two causes was something more than that of mere chronological order and priority of antecedent and consequent. There was in it the relation of cause and effect. It was by that possession that the measure of pro-slavery inquiry in the Islands, was filled up, and the interference of Divine Providence rendered necessary and inevitable. It was by that possession that the heathen and infidel character of slavery, was more clearly revealed; the prayers and efforts of Christians and Christian ministers more thoroughly edified; the national conscience effectually roused; the national spirit aroused. When it came to be seen that slavery could not tolerate the Christian religion it came likewise to be seen that the Christian religion could not tolerate slavery. The Church and the Nation determined that slavery should cease. And of course, it did cease.

We have, for a long time, been looking for this last act of madness and infamy in the leading slave holders of our Southern States. The time, at length, seems to have arrived. Already the Missionaries of the American Missionary Association, the only Missionaries, we believe, who have attempted to preach the pure, unexpurgated Gospel of Christ in the slave States, to slaveholders, and slaves have been placed under their proscription law. In North Carolina, Rev Daniel Worth, though a native of that State has been imprisoned, and a bail security of \$10,000 required, for his appearance in Court. If condemned, as he is likely to be, the punishment incurred, will be whipping the nigger, and imprisonment.

In Kentucky Rep. John G. Fee, a native of that State, is threatened by a lawless band, with expulsion from it. On his return homeward, from a tour to the North, he pauses at Cincinnati, within sight of Kentucky, to watch the progress of affairs, and ascertain whether he can go home to his family or no.

Such are the signs of the times. Should the persecution be pushed forward, we may be assured that the day of the slave's deliverance is at hand. In the meantime, our brethren exposed to persecution should be continually remembered at the throne of grace, in prayer, that they may continue steadfast, and be delivered from the hands of the enemies.

Since the preceding remarks were in type, we have received further accounts from Kentucky, showing the progress of events. A number of families have been expelled from Berea and vicinity, and have arrived in Cincinnati. It may be presumed that the family of John G. Fee is among them. We infer from the absence of his name from the list of refugees that he had not returned home, but awaited, provisionally, the arrival of his friends at Cincinnati.

If such deans do not wake up the churches of the non-slavery-blessing states, we know not what will. In this case there was no use in earned weapons against slavery. It is only the word of God and prayer, the planting of churches, the establishment of seminaries of learning. This is what slavery most needs—living Preachers, perhaps, may be the contemplated order of things. If there can be charitable and soldiers in Kentucky to uproot slavery then there must be the previous overthrow of slave preparatory to churches and colleges.

The Principia has now been issued a sufficient time to give you an idea of its plan and its character. If you like it well enough to take it yourselves, you may help us, and the cause we advocate, by doing what you can to get others to take it likewise. If it is adapted to do good, the amount of good will be likely to be in proportion to the number of its subscribers and readers. In order to make the paper

pay its way by its receipts, we must have plenty of subscribers, and we have no means of getting them, but through the exertions of our friends, in the different places where they reside.

We again urge the importance of local efforts in the States of New York, Ohio, Massachusetts, and all other States that have not already enacted effective laws, for the protection of personal liberty against kidnappers. Let it be remembered that it is a matter that does not belong to the *related people only*. The fugitive slave bill, so called, says not a word of slaves, of colored persons, nor of persons of African descent. So far as the protection of Statute law is concerned, the whitest man stands an equal chance of enslavement with the blackest man.—The Anglo-saxon has no more legal security than the African, the man in the highest position in society, has no preeminence over the slave.

The provisions of the Fugitive Slave Bill make no discrimination between them. The one is as much incited by it as the other. No time should he lost in circulating memorials to the State Legislatures on the subject. If New York cannot attempt to liberate Virginians from slavery, without being hanged for it, under the Virginia slave code, ought the Statute book of New York to remain without any statute for restraining and punishing Virginians, who attempt, on the soil of New York, to seize and drag New Yorkers into slavery!

CASSIUS M. CLAY, as will be seen by his letter in this paper, defines his position, in respect to freedom of speech in Kentucky. He will defend his *own* rights, and the rights of the *Republican party*, but *not* the equal rights of "*Radical Abolitionists*," such as Rev. John G. Fee, and his associates. He does not approve mobs, but seems to intimate that if the State will enact Statutes, (as it seems she has never to meet the case, all will be well.

Is this a specimen of what Abolitionists are to expect from that ascendancy of Republicans in Kentucky, in Missouri, and in the nation, for which so many of them have been earnestly labouring? It has been noticed by philosophical historians, that sects and parties that approximate nearest to each other, without coming quite together, are most intolerant toward each other, when in power, in order that the odium of the affinity may be wiped out. The leading Whigs, and Whig papers, commenced the molestation against the abolitionists in 1833-4, because many of the leading abolitionists were Whigs, and the Whig party must remember that it is not tainted with abolitionism.

Should Mr. Clay be compelled to defend his own right would it not strengthen his moral position, to be known as the defender of the equal rights of his fellow citizens, whatever his opinion might be? What if he should fail of securing his rights, while John G. Fee should succeed? will he be as God pleases. Stranger things have been.

The N. Y. Herald predicts that the Marylanders and Tennesseans will not do so inhuman a thing as to enslave the free negroes but, in the same article maintains, as has heretofore been done, that the slaves are better off than the free negroes, nay, better off than the poor free white men. Says the Herald:

Well would it be for millions of whites, and all the blacks at the North, and thrice happy would be the condition of the majority of the Caucasian race in Great Britain and Ireland, if they were half as well provided for as the law as are American slaves, and if half the real affliction which prevails at the South for the African race existed among the British aristocracy of birth and of wealth, the mere born and then with a skin colored like the

Thy lips of a fool, says Solomon, swallow up his self.

Henry J. Raymond, of the N. Y. Times, in his late Union speech, in Troy, contends that the people of the non-slaveholding states, are bound to rescue fugitive slaves. "The North," says he, "owes it to the South, to observe that portion of the compact in good faith." Is the same speech, he affirms that the people of the North are not pro-slavery, & the political action which ignores it, will prove as futile as a machine which should ignore the law of gravitation. He adds—

Neither you nor I are in favor of Slavery as an abstract question. We do not believe that it is the best form of human society and they cannot make us believe it and they must not ask us to believe it. If it comes to this—that the South will not have any Union unless we do believe it, we shall be compelled to bid adieu to the Union and the South together. [Applause.] There is no help for it; the human mind is so constituted that it must believe what its judgment dictates.

But pray, Mr. Raymond, is not the human mind so constituted that it cannot help despising the man who violates the dictates of his own judgment and conscience, from motives of practical expediency?

## THE PERSECUTION IN NORTH CAROLINA

A Clergyman Impriſoned In North Carolina.

[illegible]

Yours in the love of that Saviour who suffered shame for  
D. WORTH

ARREST OF THE REV. DANIEL WORTH.—The Rev. Dan. Worth was arrested in Guilford on Friday, on a Justice's warrant, and was tried before three Justices in Greensboro' on Saturday. Messrs. McLean, Dick, and Scott appeared for the State, and Worth spoke in his own defence. We understand that he endeavored to defend his incendiary conduct, and in so doing read extensively from Helphs' book. Some fifteen or sixteen witnesses were examined. It was proved that he had used in his sermons the strongest and vilest incendiary language, and had circulated the same in book. Among other things, he has declared publicly that he has "no respect for the laws of North Carolina," and that they were enacted by adulterers, drunkards and gamblers; and that he "would not read the Bible to a congregation of thousands of whites." He was held to bail for the sum of \$500 for his appearance at Court, and \$3,000 f. in the next behavior. He had given bail for his appearance, and was endeavoring to give bail for his good behavior. The Sheriff of Alamance, Mr. Patterson, was present, and intended to arrest him on a writ issued by Judge Saunders as if he passed from one jurisdiction to the Justice's Court. He may, therefore, be expected here this evening to answer before Judge S. for his violation of the law in Alamance, Chatham, and Randolph.

We learn that the excitement in Greensborough was great, and that the officers of the law experienced difficulty in protecting Worth from the indignation of the people. *Raleigh Standard, Dec. 22*

GREENSBORO, N. C. Dec. 26, 1859.—Under this date, article which appears in the N. Y. Herald, in speaking the arrest and imprisonment of Rev. D. Worth, says:





## The Fugitive Slave Law.

INDEPENDENT OF EIGHTY-SEVEN, OLYMPIA, ILLINOIS.

Chicago, Thursday Dec. 29.

The Grand Jury of the United States District Court, last evening, found an indictment, under the Fugitive Slave law, against eight citizens of Ottawa, Illinois, for the rescue of an alleged slave in that city in October last.

Gerrit Smith has so nearly been restored to complete health that he has returned to his home at Poughkeepsie by the desire of his nearest and dearest friends, and the approval of his physician.

GEN. WALKER HAMPTON OF SOUTH CAROLINA, owner of a thousand slaves, has made a speech in the Senate of that State, in opposition to the revival of the African slave trade. Probably he fears a decline in the price of slave property, in case of a free importation. Or he does not desire that, in consequence of that decline, every poor white man should acquire the dignity of a slaveholder. The aristocracy do not desire to share their exclusive honors in common with every body. The harm would be broken.

THE TRIAL OF A. D. STEVENS, it is now said, will be by the Virginia authorities, this winter, and not by the Federal Courts, in May.

THE FUNERAL OF EDWIN COPPIC, first held by the Society of Friends, was afterwards held in a more public manner, at Salem, Ohio. Prayer was offered by Rev. James A. Thorne, a native of Kentucky, and formerly a Professor at Oberlin.

NEBRASKA.—There has been a great fugitive slave excitement in Nebraska. The fugitive was rescued and escaped.

N. Y. LEGISLATURE.—C. K. Littlejohn is elected speaker, Mr. William Richardson, Clerk. (Republicans) Gov. Morgan's Message condemns the Harper's Ferry invasion, but advocates the Federal exclusion of Slavery from the Territories.

AN IRISH MECHANIC named Powers, has been tarred and feathered at Columbia, S. C., for speaking in commendation of John Brown.

MARYLAND.—A petition to the Legislature is in circulation, for enslaving the 90,000 free blacks of Maryland.

IN MISSISSIPPI, the bill for enslaving the free negroes has passed the lower house.

THE FAMOUS LEMMON CASE.—Virginia vs. New York, designed to make New York a slave state, is expected to come up this winter, for adjudication.

Senator Douglas was reported sick on Thursday. He may yet be obliged to go South.

Robert Bonner, the proprietor of *The New-York Ledger* we understand, is seriously ill.

By the explosion of a champagne lamp, on Tuesday, a house in Division street was fired, and six persons burned to death.

## Family Miscellany.

For "The Principle."

## The Mysterious Music.

RECEIVED BY AN EASTERN LADY.

The jewel of the wilderness stands isolated.

And 'Tis in vain to hunt

What thrilling transport or new rush is

What instant joy or wonderous awe?

NORTH, through the forest, 'tis to pass it,

And was led in the forest's track

What mortal footsteps could guide us fast?

What instant soul-music thrills?

Again, 'tis in the forest,

In the presence of the mountain grove,

It moves, and the tops of the tamarind trees,

And softly moans above.

And now, it swells so clear and loud

That it fills the mid-way air

It seems to reach you 'neath every clod,

And laugh most sweetly there.

It creeps, and my heart doth cease

From every earthly sigh.

My position is getting to be nice.

And I feel so happy.

We were not those states like the old one we have.

My Alabam! The more we know

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nie had never known a "merry Christmas." Her mother had told her about them sometimes, when she teased for a story, and she and heard the girls talk about them at school. They seemed like fairy stories. Once, indeed, a long time ago, she had a Christmas present. Mamma sat up all night after finishing a piece of embroidery, to make her a rag baby. How she loved that baby!

But now it was Christmas time again, and she was getting to school to hear the girls talk all about their visits, and feelings, and presents. Could she hear it? It was hard for a little girl to hear all that. She could resist her quiver long, but she could not resist the merry group at the school-house door, and went to hang up her head and shawl. Jennie did try very hard that morning to learn her Geography and spelling lessons. When the noon bell rang there was a general hurrah.

"Nellie, Nellie, O guess what Uncle William brought me for a Christmas?"

"What did you get?"

"O think what a nice surprise! A Christmas tree all hung full and lit up—"

"Dolls, little bedsteads, and—"

"Cousin Ellen brought me a great doll—all at burst at once upon Jennie's ear. One generous impulse and Jennie forgot for the moment that all was not here, and she laughed, and her eyes danced at the merry recitals of Christmas morning adventures in the dark feeling after stuffed stockings, and the Christmas tree surprises, and the visits and festivals.

"You haven't guessed mine yet!" chimed in Susan Williams. "It couldn't be put in in any stocking, nor hung on a tree! A real little table, like any other, and a whole dinner set to match?"

"And I— you can't guess?" insisted little Nellie Warren, fairly dancing with delight and impatience. "O the funniest! When I felt of my stocking I verily thought it was Old Santa Claus himself had jumped in there! guess?"

"A monkey?"

"Ha! ha! No!" cried Nellie, jumping up and clapping her hands. "A crying baby! a crying baby! just what I wanted! What did you get, Jennie?"

Poor Jennie! she had been in fairy land, floating away off somewhere amid Christmas trees and happy pupas and mamma's, and cousins, and dolly bedsteads, and tea-cakes, and candies—and now she was brought back to the stern reality. Her eyes filled, she could not choke back the sob, so she turned away to her seat, hid her face on her desk, and cried.

"What's the matter with Jennie Brown?" whispered Julia Strong to Nellie who had turned away her gay little thoughtless head to chat about her dollies dress.

Nellie was ardent and impulsive, and her sunny face was clouded as she turned toward Jennie's seat. The merry smile was gone, and the large blue eyes grew thoughtful. She went over to Jennie's seat, and sat down beside her. What should she do?

"Jennie, Jennie?" she said, softly.

Jennie did not answer.

Nellie laid her little curly head down on the desk close to the side of Jennie's, and put her arm around her. Jennie was very still, only now and then a sob escaped her.

Poor Nellie was puzzled. What could she do? What was the matter? She took a piece of candy from her pocket and slipped it shyly into the hand that lay across the desk under Jennie's head.

Jennie answered by putting her arm around her. Thus encouraged, Nellie again pressed her inquiry.

"What's the matter, Jennie?—Did you miss your gift?"

Jennie shook her head.

"Did you get any Christmas?" Nellie asked, brightly brightening with a new thought.

Nellie would answer to that question. The sad, pale face partly turned away, and answered.

"Give her your crying baby!" said something to Nellie, and Nellie's eyes sparkled. "Never mind, Jennie! I don't believe but what Santa Claus will bring you something yet. Mamma says he always brings good little girls things."

"Who?"

"Santa Claus!"

"Who is that?"

Elmira College, Nov., 1870.

MABEL.

For "The Principle."

## LITTLE JENNIE'S CHRISTMAS GIFT.

"Merry Christmas! Happy New Year! Hurrah!"

The air was sharp and frosty that clear winter morning, and little Jennie wrapped her thin shawl more closely around her, and, clasping her poor, purple, mottled hands together, pressed on toward school. Little girls skipping along all sleeked and furred, and little boys shouting and laughing as they bounded off with their sleds, were very happy. You could read it in their glowing faces. It was the first school-day after Christmas. Now Susie must tell Nellie all about what sights of good things she found in her stocking, and Georgie must tell Willie all about his new skates, and Netta must tell the girls about "our Christmas tree." How much was to be heard and communicated, before bell-ringing, and at recess, and perchance, behind slides, when teacher's back was turned! Little bright eyes and merry hearts were all brim full and running over with it.

But Jennie's eyes were not bright and sparkling, nor her heart joyous, full of merriment. She had no "merry Christmas" to tell about. She had no skates, nor goggles, nor runcuses, to play with her, and call her "pet," and give her pretty things. Of her father she knew nothing, only the name, and that once mamma used to get letters from California, but had not had one, now for more than six years. And mamma, poor mamma, worked hard every day, and was glad if she could only get clothes for her little girl, to keep her at the public school.

Christmas passed like any other day to Jennie, excepting that she sat at home—the one small room in the upper story of a large tenement house was the only home she knew—and watched mamma sew, and helped when she could, and ran of errands, instead of going to school. Jen-

